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# LUTHERAN MEN

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BROTHERHOOD OF THE LUTHERAN CHURCH

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## LUTHERAN MEN

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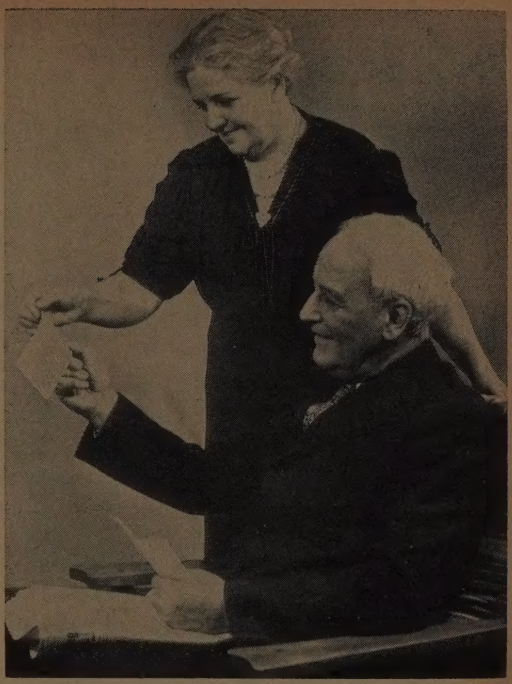
# ension rograms the ULCA

THOMAS L. CLINE

gnificant and ar-Reaching ctions of the eattle onvention will esult in larger etirement Checks n 1954.



EFFECTIVE January 1, 1954, a minimum pension of $900 shall be payable to retired or disabled ministers and missionaries who were on the retired roll as of November 1, 1947, and to those who joined the Contributory Pension Plan as of November 1, 1947, and were 51 years of age or above as of July 1, 1947. The widow's pension after January 1, 1954, will be a minimum of $450. This is a great forward step. In addition, The Board of Pensions is obligated to report at the 1954 convention on the ways and means of making the pension $1,200 for pastors and $600 for widows.

**Increase in Congregation Contributions**

Effective January 1, 1954, the Contributory Pension Plan was amended so that the contributions of the congregations will be 8 per cent instead of 4 per cent. The member's contribution remains the same. This means that over a long range of years the annuity from a fully paid-up membership in the Contributory Pension Plan will be increased by 57 per cent and that the problem of providing a reasonable pension for the future will be met. This action means that the requirement for participation in the Contrib-

Thomas L. Cline is executive secretary for The Board of Pensions.

utory Pension Plan after January 1, 1954, will be 4 per cent for the member and 8 per cent for the congregation. In case a congregation now on the 4 per cent basis does not lift the rate of contribution to 8 per cent, the member would not be affected adversely as to his eligibility for membership in the Family Protection Plan or his eligibility for the Supplemental Pension, i.e., the "annual grant."

**Family Protection Plan**

The Family Protection Plan was amended so that should the membership fall below the required 75 per cent of those 60 years of age and under, the termination of the plan will not be automatic but left to the discretion of The Board of Pensions.

**Waiver of Premium In Case of Disability**

Effective January 1, 1953, if a member of the Family Protection Plan enters upon a disability annuity under the Contributory Pension Plan (with his accounts under the Contributory Pension Plan and the Family Protection Plan currently paid in full to the date of disability) the protection of such member shall be continued during the period in which the disability annuity is in effect but not beyond the sixty-fifth birthday of the member. During such period, premiums under the Family Protection Plan shall be waived.

**Increased Benefits**

The low mortality rate of the members of the Family Protection Plan has resulted in the accumulation of a sizeable balance. This balance is invested and remains to the credit of the members of the plan. By 195 this reserve, with favorable experien continuing, should be sufficient permit an increase in the benefits u der the Family Protection Plan.

Since the plan is supplemental the Contributory Pension Plan ar was conceived chiefly for the prote tion of the younger pastors durir the time when their families are your and the need for protection is grea est, it seems reasonable that the i creased benefits should be for th younger group. For example, th death benefit through 60 might l raised to $3,500 or more dependir upon the sufficiency of the reserv The church in convention might d cide that it prefers to increase ben fits for the older group. At any rat The Board of Pensions will prese definite recommendations at the 195 convention in Toronto.

From these statements you ca readily see that the benefits from th Family Protection Plan are likely t increase over the years, the onl limitation being that adequate r serves *must* be held so that state benefits can always be paid and mu never be in default. Thus, the men ber's family and the congregation ar protected against the possible deat of the pastor.

The formal printed call of th church will include membership i the Contributory Pension Plan an the Family Protection Plan.

**Emergency Grants**

Illness is a spectre that haunts th aged as they contemplate the year

may lie ahead. The costs of such sible illnesses frighten many of members of our pension family. ry year during Advent we send a ler to our laymen and some pas- s requesting free-will offerings to et the expenses of operations, medi- e, nursing and doctors' fees. The urns from this appeal with the nerous gift from the Women's Mis- nary Society provide what we call he Emergency Assistance Fund." is fund has enabled us to make nts ranging from $100 to $600, ac- ding to the emergency, to more an 70 individuals this past year. e might say that this represents ore truly than any other gift from church the hearts of our people sponding to the needs of the pen- n family.

**The Board and How it Works**

The official name of the board is w The Board of Pensions of The nited Lutheran Church in America d not The Board of Pensions and elief.

The Board of Pensions during the ennium of 1951 and 1952 was com- sed of three pastors and twelve ymen representing nine synods — e Ministerium of Pennsylvania, laryland, New York, Ohio, Central ennsylvania, Illinois, South Caro- na, Northwest and Indiana. The of- cers of the board are a president, ice president, treasurer and secre- ry. The administrative officer is the xecutive secretary, who may not be member of the board. The board eets twice a year on the first Friday n November and May.

The funds supervised by the board are three: the Endowment Fund, the Contributory Fund, and the Family Protection Fund with their reserves. The investment of all the funds is in the hands of the Finance Committee. Our financial counselor is Brown Brothers, Harriman and Company, a firm of national and international reputation. The church has also wisely established the Investment Commission. They are kept completely informed of the actions of the Finance Committee. This commission gives the Finance Committee financial counsel and advice. They approve or disapprove of every purchase in the Contributory Pension Plan and the Family Protection Plan.

At the close of the last fiscal year, the indicated income from the Endowment Fund was at the rate of 3.67 per cent. The income from the Contributory Pension Plan was at the rate of 3.34 per cent. This indicates we had the most successful year in our history from the point of view of rate of income and security of principal.

Our financial policy has been and is to secure as much income as is consistent with safety of principal.

It is of interest to know something of the members of the Finance Committee. The chairman is Bertram M. Wilde, president of Janney and Company. William Semisch is president of the Second National Bank of Frankford. Charles Gable is vice president of the First National Bank of Philadelphia; Alfred Graff, treasurer of the Pennsylvania Company, and Emerson Gentzler, former bursar and

now assistant provost of Columbia University.

The basic rule of the board is that no member or his institution may receive any business of the board or any profit from any of the financial operations of the board. The members of the committee give of their time and ability without financial compen tion. The church can be proud of t standing of these men in the world finance and that they give their ti and energy to the welfare of the fairs of The United Lutheran Chu in America.

# Boy Scouts

by GEORGE A. EICHLER

*Scouting Serves the Church* is the title of a brochure published by the Protestant Committee on Scouting on which are several members from The Brotherhood of The United Lutheran Church in America. The following is a very enlightening quotation from this publication:

"Scouting is willing to lose its own life to serve boys in the Church. The Boy Scout Movement does not own a single Cub Pack, Scout Troop or Senior Unit. All of its Units are sponsored by parent institutions and the greatest of these is the Church. Consider how Scouting is absorbed into the total program of the Church . . .

"When a Church adopts Scouting, the Unit belongs to the Church, under the provisions of the Unit Charter, for the fulfillment of its spiritual objectives.

"A Scout Unit in the Church is a member of the family, a child of the congregation and not just an orphan taken in from the community transient shelter, warmth and no ishment.

"The leadership of Scouting in Church is selected from the best la of the congregation by the minis and his advisers.

"All activities of a Church Sc Unit are under the control of par administration. Leaders are respon ble to the ministers and officers of Church for an account of their ste ardship.

"A Church may add as much of spiritual to the Scouting program it desires, provided that it respe the religious convictions of Scouts other faiths who have been invited enroll in the Church Unit.

"Through the Institutional Rep sentative who is the voice and hand of his Church in the Boy Sc Council, the Church shares in shapi and promoting Council policies a activities."

# lucation For Living

EARL S. RUDISILL

## Can We Recover the Meaning of Christmas?

AS CHRISTMAS been lost — here a country which is called Chris- ? When we see the outlandish mercialization of the day — the ole season — we can't help but der. When we look upon the fan- ic parades which move through streets of our cities and towns be- e or after Thanksgiving we again compelled to wonder. When we the emphasis on Santa Claus, the essive exchange of gifts, the wor- d faces of shoppers trying to keep with the Joneses, and the neglect the Christ child we wonder whether nerica is going completely pagan. Much of the spirit of Christmas — Christian Christmas — has been st. Christmas, however, is not gone yond recovery. But Christians will ve to become more Christ-con- ious, and give Christmas its proper iritual emphasis in home, church, d community. Christians cannot go ofit-mad, and sell Christ out. He as once sold for thirty pieces of sil- r. What is the price today?

Here are a few suggestions for hristians, to keep Christ in Christ- as, and to restore him where he has en dropped in favor of profits and arlequinery.

(1) In our homes let us read to- ether the words of the prophets on e coming of Christ, and the gospel records of his birth.

(2) Cut down the extravagant gift-giving which marks our day. It has long been an increasing burden to most people. It is a financial strain. The jokes about receiving unwanted gifts and ways of getting rid of them indicate a folly that ought to be corrected. Many people are still paying for Christmas gifts on charge accounts in March and April. Many cannot afford such extravagance, but they feel that they cannot gracefully stop it.

(3) In home decorations, inside and outside, let us emphasize the coming of Christ and its meaning. Creches are in order — far more than Santa Claus and a red-nosed reindeer — but even they should not be carried to extremes of expense or elaborateness.

(4) Join in singing Christmas carols in the community, not so much as a lark as offering inspiration to recognition of the heavenly gift and to worship.

(5) Instead of making unneeded gifts to the family and others give a good part of that money to one of the benevolent causes of the church, or to some other Christian enterprise.

(6) Tell the Christmas stories to children in the home. Do it over and over, in the hope that it may stand

out above all the profit-hungry raucous bellowing on the radio and television.

(7) Sing Christmas hymns in the family, especially following the evening meal, as a part of worship, or following the worship period.

(8) If you have a phonograph play the Christmas carols again and again.

(9) Ascertain when there will be good Christmas programs on radio and television, and arrange for the family to enjoy them.

# Message From Headquarters

by EARLE W. BADER

## Christmas Gifts That Last

A REMINDER that Christmas is only a few weeks away, brings up the annual problem of selecting suitable gifts for your pastor or Brotherhood frends. While you are trying to decide what gifts to give, may we respectfully suggest a few priceless but inexpensive year-round gifts, such as the Holy Bible, Common Service Book or a subscription to *The Lutheran* or *Lutheran Men*.

The arrival of a weekly or monthly church publication will be a constant reminder to your Christian friends of your thoughtfulness and good judgment in giving a better gift that lasts. Your public library and hospitals should also have *The Lutheran* and *Lutheran Men* on their reading tables.

Let's give them *Lutheran Men* this Christmas! Your gift subscription will serve a two-fold purpose: (1) The work of the brotherhood, as well as timely projects and opportunities for service in your congregation, will be brought to your laymen by experts in their respective fields; (2) You will earn the appreciation of your friend for your thoughtfulness and good judgment in giving a gift that brings joy and satisfaction throughout the year.

We also have an ample supply of the new gold-plate Brotherhood lapel emblem in four colors. This is a real gift that will not be cast aside but will be worn with pride for many years. These emblems are priced at $ each, federal tax included.

If you wish to present an exceptional gift, we suggest the 10K gold lapel emblems which are priced at $3.50 or the new gold-plate tie bar with the brotherhood emblem affixed at $1.50 each. Each of these gifts is of superb lifetime quality and will be worn with pride by the men who are fortunate enough to receive them.

We invite you to send your Christmas gift list to Brotherhood Headquarters, Market and New Streets, Bethlehem, Pa., and we will mail an attractive Christmas greeting card to the recipient informing him that the

*theran Men* subscription is coming a gift from you.

Remember — Every Lutheran Man eds *Lutheran Men.*

**34th Anniversary Offering**

Did your brotherhood or Bible ss send a 34th anniversary offering Brotherhood Headquarters? If you ve overlooked this matter, may we spectfully suggest that your men's oup receive a free-will offering at ur next meeting? Please indicate me is for the "Anniversary Fund" d forward to Brotherhood Headarters, Market and New Streets, thlehem, Pa. Your contribution ill bring a two-fold blessing — to our Brotherhood in joyful sharing, nd to the new Brotherhoods that will e established through your gift.

**Change of Officers**

This is the time of the year when many of our Brotherhoods are selecting new officers. We would ask that you notify us of any changes. Much time and postage are wasted when we send our statements to secretaries who have been replaced. Very often, these men neglect to turn over our correspondence to their successors, resulting in laxity of handling accounts, and the eventual loss of *Lutheran Men* subscriptions.

**Merry Christmas!**

It is a happy privilege to extend to you on behalf of the staff at Brotherhood Headquarters, our sincere wish for a Merry Christmas and a blessed New Year of Brotherhood service for the Master.

---

# Brotherhood in Action

by CHARLES F. BROBST

## The Bible is Supreme

THE LUTHERAN CHURCH accepts the Scriptures as its sole authority. At the time of the Reformation, tradition, the decrees of the church and the will of the people superceded the Word itself. No man could be born, baptized, married, do business, die or be buried without the control of the church.

The pope had absolute authority to interpret the Scriptures. He was regarded as incapable of error when he spoke for the church. Disputed passages in the Bible were not decided by the use of language, history and scholarship. The individual was considered too ignorant and sinful to handle the Bible. He felt it to be a sacrilege if he went to it.

Ignorance or lust for power led to the teaching of many errors. The sale of indulgences was the straw that broke the camel's back. Luther could find no place in the Scriptures that taught the forgiveness of sins by the giving of money or by doing good works. He contended that the Bible taught that man is justified by faith in Christ as the Saviour. To refute the erroneous teaching and practice, he posted his 95 theses or reasons. This led to his being declared a heretic and excommunicated from the church. The Word meant everything to him.

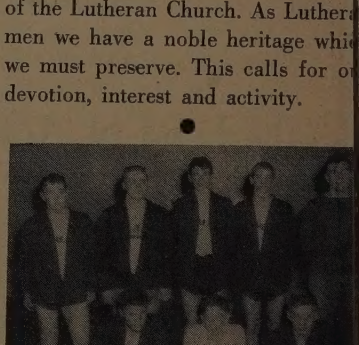
Another outstanding event which showed Luther's reliance upon the Bible was his defense before the Diet of Worms. When summoned to appear before the representatives of the empire and church to give reasons for his stand, he was advised by his friends to refuse lest his life be endangered. To Luther it was an opportunity to uphold God's Word and possibly to correct abuses in the church.

Standing before the diet he was asked two questions. First, being shown copies of his books, he was asked if he was the author. He acknowledged that he was the writer. Second, they asked if he would recant, whether he would deny the truth of his writings. In answer to that question he made this well-known reply, saying, "Unless I am refuted and convinced by testimony of the Scriptures, I neither can nor dare retract anything; for my conscience is captive to God's Word, and it is neither safe nor right to go against conscience. I have no guide but Bible, the Word of God. Here I sta I cannot do otherwise. God help Amen."

When Luther and Zwingli met Marburg, he again demonstrated belief that the Bible is the final thority. To settle their differences, pecially in reference to the interpre tion of the Lord's Supper, Zwingli pealed to reason. Said he, "It is reasonable to belief that Christ present in the Lord's Supper." Luth contended that the Word of God w more reliable than man's reason. argued that God would make good t promise he made in the Bible.

"It is a greater sin," declar Luther, "to silence the Word than k twenty popes at once."

The Bible is still the sole authori of the Lutheran Church. As Luther men we have a noble heritage whi we must preserve. This calls for o devotion, interest and activity.



**Basketball is in Season**

**A Charleston, W. Va. Team**

The Brotherhood of Trinity Church Charleston, W. Va., sponsors the above ba ketball team in the city's YMCA churc league. Left to right, kneeling, are Shav Wagner, Kesmodel; standing, Jarret, Bradle Gandee, Gantz, Neuhauser (manager). Howa Johe (not shown), the coach, was a form player with Carnegie Tech.

**Brotherhood Convention**

The 25th annual convention of the ...otherhood of the Canada Synod ...s held at St. Mark's Lutheran ...urch, Kitchener, Sept. 14. The pas... of the church, Rev. A. G. Jacobi, ...s in charge of the opening devo...ns. The delegates and visitors were ...lcomed by Earl Stieler, on behalf ... St. Mark's, and by Ernest Clark, ...esident of the synodical Brother...od. The speaker for the afternoon, ... A. M. Knudsen, of Chicago, sec...tary of The Board of American Mis...ons, was introduced by Rev. Nor...an Berner, of Kitchener. The speak... emphasized the three-fold Minis...y of Jesus: preaching, teaching, and ...ealing, which are based on the pas...ons of Jesus: the Passion for God, ...e passion for truth, and the passion ...r humanity.

The ministry of preaching empha...zes teaching, through the Home ...ission Board, and the Foreign Mis...sion Board of the United Lutheran Church. The ministry of teaching emphasizes education through the Board of Education, the Board of Publicity, and the Parish and Church School Board. The ministry of healing emphasizes mercy through the Board of Social Missions and the Board of Deaconess Work.

These are all supported by our benevolence in our church offerings, and carry out that which was deepest in the life of our Lord. The total program of the church emphasizes that we are all equal and it is our duty to make the Gospel available to everyone. All over the country are persons eager to be won to the church, and to serve in the church. We desperately need men as well as funds in order to expand our Home Mission Program. In order to eliminate duplication of effort in mission work, fields are allocated by the National Lutheran Council for wider and wiser dis-

Kitchener Record Photo

**New Canada Synod Brotherhood Officers**

Front row, left to right: William Heintz, Roy Hilker, president, Howard Herter, treasurer. Back row: Ernest Clark, past president, Pastor A. G. Jacobi, Ray Kundinger, vice president, and Earl Stieler, secretary.

tribution of workers.

President Ernest Clark, of Brantford, was in charge of the business session. The annual rally service next year is to be held on the second Sunday in June at Edgewood Park, Eden Mills. Ernest Berner, as Brotherhood representative to the Board of Directors of Edgewood Park, stressed the importance of greater use to be made of our camp site by our people.

Every year, men from the various Brotherhoods have had work projects at the camp to improve and maintain the property. Their biggest individual effort this year was the rebuilding of the camp swimming pool. The project involved considerable planning and advance work. A plan of the project and an outline of work days was sent to all Brotherhoods and men's organizations in the district asking for their help on any of these days. The response to this was wonderful. Groups volunteered so that projects listed were able to be done that day.

On one day, for instance, 60 men were on hand, which was an encouraging proof of the men's interest in Camp Edgewood. With the rebuilding of the swimming pool, several other allied jobs were completed. The supply pump for the pool was relocated to avoid moving the pump and motor every winter. The pipe line was repaired and improved. A multiple drinking fountain was installed near the camp dining hall, which was also much appreciated during the various camps.

Elmer Thorman, chairman of the camp property committee, personal supervised the job and was at t camp for ten consecutive Saturda as well as several afternoons. Arth Brown, of Hanover, enlisted some 4 men from his district and brought h own contracting equipment on thr occasions for the cementing oper tions. Valentine Otterbein, of Wate loo, and Samuel Weicker, of Kitche er, supervised the plumbing an pump-house installations. Nat Arnol of Waterloo, had charge of the ele trical work, and Gordon Kipfer, Kitchener, organized work grou from that district.

To all who assisted in the work, a preciation is extended. It is a credit t the Brotherhoods and the men of th Church for their untiring work o behalf of the camp, and a proof their faith in the worth of our Luthe an Summer Camps at Edgewood.

Rev. A. G. Jacobi installed the new ly elected officers at the conclusion o the afternoon session. Dinner wa served by the ladies of St. Mark's. Th Brotherhoods attended the evenin dedication service of St. Stephen' Lutheran Church. The sermon wa given by Rev. Al L. Conrad, pasto of St. John's, Waterloo.

Members of the executive for thi year are: President Roy Hilker, 2 Chestnut St., Kitchener; Vice-Presi dent Ray Kundinger, 36 Wellingto St., Kitchener; Secretary Earl W Stieler, 532 Park St., Kitchener Treasurer Howard Herter, 18 Ezr Ave., Waterloo; pastors, Rev. F. W Zinck, 2274 King St. E., Kitchener Rev. A. J. Baetz, 66 Shoemaker Ave.

chener; Rev. Norman Berner, 847 een's Blvd., Kitchener; lay execu- e members, Ernest Clark, R. R. 6, George Rd., Brantford; William Heintz, 70 Colborne St. W., Brant- d; E. A. Kalbfleisch, Tavistock, t.

—Samuel Weicker

●

**Central New York Retreat**

The 9th annual retreat of the Lu- eran laymen of the Central Confer- ce Brotherhood of the United Lu- eran Synod of New York and New ngland was held in Lake View dge, Big Moose, New York, Sept. to 28. One hundred twenty-two en from 17 churches and 12 communities in the Central Conference were registered.

The purpose of this annual retreat is "to offer to the Lutheran laymen of central New York an opportunity to meet together and to obtain an unforgettable experience which comes from hearing the finest leaders available within The United Lutheran Church in America and from the beauties of God's great out-of-doors."

The conference leaders were Dr. Ralph W. Loew, of Holy Trinity Church, Buffalo, and Dr. Paul H. Roth, president emeritus of Northwestern Theological Seminary, Minneapolis, Minn.

**The Brotherhood Reports to the ULCA Convention in Seattle, Wash.**

President Merwyn C. Fuss, Taneytown, Md., is at the speakers' lectern. Seated, left to right, are the Rev. Paul M. Kinports, D.D., Charleston, S.C.; Leonard F. Ashford, Philadelphia, Pa; the Rev. Phares G. Beer, D.D., Allentown, Pa. — all are members of the Executive Committee; Earle W. Bader, Executive Secretary, Bethlehem, Pa.; B. T. Bodie, Second Vice President, Columbia, S.C., and the Rev. Lester M. Utz, member of the Executive Committee, Pittsburgh, Pa.

**Florida Retreat**

On October 18 and 19, delegates from the Florida Brotherhoods convened in the quietness of Camp Emmanuel, Groveland, in the beautiful orange groves of the Florida Citrus Center, thirty-two miles west of Orlando, free from TV, radios and telephones. With a large bass-filled lake, good swimming, and boats available, close fellowship was soon accomplished. Fishermen were numerous and fishing equipment appeared as if from nowhere. Seventeen large-mouth bass soon supplied sport to those who have a story to tell. Walter Berg, Charlie Dumford, George Lowe, B. Bennoway, and Camp Director Wilmore Carlson led the way, with Stanley Gaylord's story of the big one that got away.

At 7 p.m. on Saturday evening, after a very delightful supper, Norwegian style, greetings were brought by the synodical Brotherhood president, Roland Carman, West Palm Beach, who also led the hymn-sing. The speaker of the evening was the Rev. Charles Steck, formerly of Tampa University and Bluefield, Virginia Synod, now pastor at Palma Cia Church of the Good Shepherd.

Emphasis was placed on Brotherhood attendance. Many put their religion in the hands of their wives; this may be all right with their bank accounts or property, but not with their souls. Are we void of the work Christ gave us to do. The only reason we have the Gospel is that somebody cared enough to bring us the message. Jesus' last command was, "Go ye into all the world and preach t gospel," with the promise, "Seek first the kingdom of God and h righteousness, and all these thin shall be added unto you." You ne not lay down your occupation, but live that others who see your go works may glorify the Father.

When was the last time you ask somebody about his soul? Yet w make numerous inquiries how o friends are and how their business Have you ever said, "Meet the Maste Mr. Smith"? The CHEY appeal h fallen short of the pledge. What kin of faith do the people have? Why d they not keep their promises? Do yo believe that is why the home missio work is almost at a standstill? every communing member gave onl twenty cents a Sunday, missio could be spread all over the worl We have the money, the church h not.

We are willing to trust God in ete nity, why not trust God today? D we not realize that we are in the ho low of God's hand? All is well wit them that love God.

Sunday morning church school wa held at camp; then all joined in th worship at Zion Church (Augustana at Groveland. In the absence of th Rev. Martin L. Swanson, the Rev Harry Cressman, our camp guest former chaplain at Muhlenberg Col lege, and a member of the Board o Directors and secretary of the Para dise Falls Lutheran Association, an now of St. Petersburg, conducted th service and preached.

—Clyde E. Schneide

**Synodical Brotherhood Presidents at the Washington D.C. Convention**

First Row, L. to R. — Richard T. Edwards, Pres. Virginia Synod Brotherhood; Eugene Kelchner, Secy. New Jersey Synod Brotherhood; Earle W. Bader, ULCA Brotherhood Exec. Secy.; Fred J. Sendelbach, Pres. Maryland Synod Brotherhood; Harold S. Barnes, Pres. Indiana Synod Brotherhood; Paull E. Spring, Pres. W. Va. Synod Brotherhood. Second Row, L. to R. — Hans P. Treuenfels, Pres. New York Synod Brotherhood; Fred R. Smyre, Pres. North Carolina Synod Brotherhood; William Suhr, Pres. Midwest Synod Brotherhood; Clarence L. Sox, Pres. South Carolina Synod Brotherhood; John Walters, Pres. Min. of Penna. Synod Brotherhood. Third Row, L. to R. — J. Herman Oetgen, Pres. Ga.-Ala. Synod Brotherhood; E. A. Anderson, Pres. Illinois Synod Brotherhood; William J. Miller, Pres. Michigan Synod Brotherhood; L. K. Phillips, Pres. Iowa Synod Brotherhood.

Missing from picture but in attendance at the convention — Harry E. Mann, Pres. Central Penna. Synod Brotherhood and G. J. Beckers, Pres. Texas Synod Brotherhood.

Missing from picture but in attendance at the convention — Harry E. Mann, Pres. Central Penna. Synod Brotherhood and G. J. Beckers, Pres. Texas Synod Brotherhood.

## Nebraska

Dr. Paul C. Empie, executive director of the NLC, spoke Sunday, October 5, during the annual convention of the synodical Brotherhood, held in Grace Church, West Point, Nebr.

"The man in the pulpit is powerless without the pulling power of the man in the pew," said Dr. Empie. "The Church's work is carried by one-third of the membership. Multiply by three the average giver and you have less than a dollar bill."

Speaking about Lutheran World Action, Dr. Empie said, "LWA is a church project with the objective of making your love felt in the world. God has given us plenty to witness to a cruel world. When we don't share with our suffering brethren we tell the world God is dead or that he is capricious. Your participation for world work must be in the form of

money — your sacrificial giving. Our Christian brethren are helping themselves. We should be ashamed of what we give out of our abundance."

Brotherhood officers for the ensuing year are H. A. Zethren of York, president; Harry Swanson of Omaha, vice president; Chris Kruse of Omaha, secretary; and Eldon Johnson of Davenport, treasurer. The officers were installed during the banquet by Dr. T. J. C. Schuldt, president of synod.

Two Lutheran mayors were on the program, W. H. Hasebroock of West Point and Carl Olson of Fremont.

—Paul Wiegman

**Michigan Synod**

The Michigan Synod Brotherhood held their second workshop and clinic at the Gun Lake Summer Camp on September 12, 13 and 14. Eleven churches sent delegates, including a four-man delegation from Allen Park, our newest mission church.

The Rev. Kenneth Johnson, First English Church, South Haven, conducted Matins Saturday morning, after which President Bill Miller, of Holy Communion, officially opened the retreat and introduced the guest speaker, the Rev. Alfred B. Belles, president of the Michigan Synod. Pastor Belles titled his talk "Going Around in Circles." He admonished the men of the Brotherhood to expand their lives in an ever-widening circle of love and fellowship for our fellow men. His talk will be remembered for its stimulating effects and colorful illustrations.

Vice-President Samuel De Stefano of Trinity Church, Grand Rapids spoke on "Spiritual Objectives and Tangible Projects." He stressed the smaller projects of the Brotherhood that are all too often neglected, but are so important for the welfare of the church and its congregation.

I. V. Winters, of Grand Rapids, director of stewardship, gave a spirited discourse on the stewardship program, its triumphs and its great need for cooperation.

Herman Bauman presented "The Planned Program Requisite for a Successful Brotherhood."

The representative to the Gun Lake Summer Camp Committee from the synodical Brotherhood, Russell Warren, pointed out the tremendous amount of work to be done, and the greater possibilities of Gun Lake.

Extemporaneous discussion prompted an off-the-cuff synopsis of the Lutheran Layman's Movement, by Albert Moellman, of Cross of Glory Detroit.

The highlight of Saturday evening was the address "The Time of Your Life" by the Rev. A. Howard Weeg of Glenwood Church, Toledo, Ohio. Pastor Weeg wove the objectives of the Brotherhood into the pattern of the whole church, with our time as the thread. "The past is gone, and the future cannot be predicted even one second ahead," said Pastor Weeg, "and all we have is that infinitesimal fraction of time where the future passes into the past — that is the time of our life; so for God's sake use it!"

Instructions were given to the syn

lical executive committee by the assembly to define the Gun Lake project nd outline the procedure for action. Wholehearted support of the project as pledged by each member of the roup.

Past-President Rudy Fanck closed he final session of the workshop with omments on the two-day proceedings nd declared the retreat a successful eriod in the "time of our life."

—Herman S. Bauman

## California

The Brotherhood of Bethany Church, San Jose, Calif., sponsored a combined rally and dinner on Oct. 21 in the city's YMCA. Thirteen Lutheran churches in Santa Clara County participated.

The principal speaker was the Rev. Gerhard E. Lenski, professor pro tem at Lutheran Seminary, Berkeley, who talked about "Lessons to be Learned from Luther."

**Awards Presented at Homecoming**

At the annual homecoming at Trinity Church, Landis, N.C., on Sept. 28, three Boy Scouts and three Explorers received the **Pro Deo et Patria** awards. Karl C. Beaver, scoutmaster, read the citations. The Rev. Claude V. Deal, pastor, made the presentation, assisted by Dr. F. L. Conrad, president of the North Carolina Synod, who pinned the church badges on each boy.

Left to right are: Pastor Deal, Mr. Beaver, Dr. Conrad, Charles F. Wright, Melvin Ramseur Jr., James C. Wright, Jr., Claude V. Deal Jr., William L. Kiser, and James F. Deal III.

The topics which these boys, respectively, wrote about are: "The History of Scout Troop 568," "The History of Trinity Lutheran Church," "What My Church Means to Me," "Music in The Lutheran Church," and the last two, "The Life of Martin Luther."

To receive the awards, the boys completed more than the required 150 hours of work for their church and community. For special projects, they painted the Scout Hut and prepared manuscripts on topics assigned by Pastor Deal. They had to know the Apostles' Creed, the church year, paraments, the Ten Commandments, the parts and furnishings of the church and their meanings, the Common Service, and appropriate prayers and graces to be used in the home and daily life.

# Evangelism — and the Choir

by CLIFTON M. WEIHE

THE CHURCH CHOIR is bound to do evangelism. Its singers are inextricably bound to the primary objectives of the church — winning souls and nurturing them in the Christian life.

This they do through every proper hymn and anthem, response and versicle, each of which is either a proclamation of the Gospel or a response to it. They also do it through the right kind of spirit and example.

What kind of evangelism is *your* choir doing?

Here are a few questions that can serve as an initial check-list:

1. Are the singers believers seeking to grow in grace?

2. Do they recognize their talent as God-given?

3. Is the primary purpose of singing to honor their Lord?

4. Is their loyalty in the church toward its whole work?

5. Are they reverent in services, faithful in rehearsal?

6. Do they cooperate with pastor, director, and music committee?

7. Do they see their unchurched families and friends as objects of evangelism?

8. Do they seek to lead in worshi rather than "perform"?

9. Do they sing suitable music an texts?

10. Are they provided with mean to improve their library?

11. Does their membership encom pass the eligible range of the congre gation?

12. Does their total effort an effect feed the growing edge of th congregation's worship life?

Men of the congregation can se that the leaders receive help, guid ance and encouragement. They ca provide such helps as Nordin's "A Choirmaster's Handbook." Subscrip tions to "Sursum Corda" might b given the leaders and singers to de velop and maintain an intelligent an Christian approach to church music.

Our people are accustomed to high er and higher standards of musica excellence in the secular world. Ou schools, especially in some section are producing superb young musi cians. In the church, we can hardly d less than the best for our Lord, i light of the abundant means and ta ents he has given us in this our day

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"What about the second?"
"I couldn't wait to see it."
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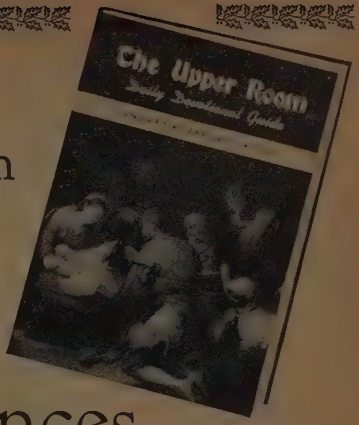


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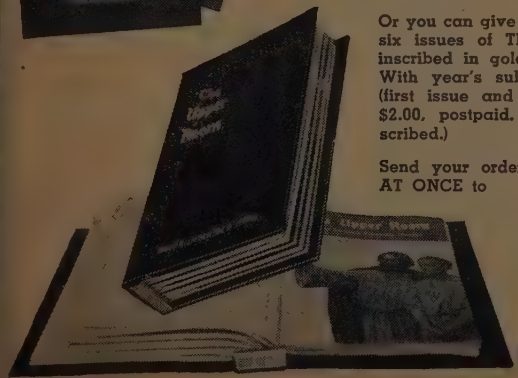

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# Editor's Page

### Christianity Begins Low

Unlike other religions, which begin high, Christianity begins low — in a helpless baby born in a manger.

Nobody could speak more vividly or with deeper feeling than Martin Luther about the human Jesus, his words and works and, above all, his sufferings and death. Said Luther: "The Scriptures begin very gently, and lead us on to Christ as to a man; then afterwards to a Lord over all creatures, and after that to a God."

The incarnation means that in human flesh God speaks a language that anybody can understand. There can be no mistake about a life that was lived in humility and weakness, in service and love, in self-sacrifice. The language of such a life is clear.

Christ came to earth to pierce the false pride of men, to set at naught those that are on high, to bring down the mighty from their seats, to put to shame our self-seeking, to reveal the vanity of our primary concern over the things we eat and wear, to reduce to foolishness the wisdom of the world, to bring to repentance and faith all sorts and conditions of men.

Christ comes to exalt those of low degree, to fill those who hunger and thirst after righteousness, to comfort those who mourn, to give mercy to the merciful, and to announce good news to ears willing to hear.

Christmas reminds us that, as Jesus began low, we too must humble ourselves in spirit and be born again. We too must begin at the bottom with nothing in our hands, with no pretense at merit or goodness of our own, with a knowledge of our sinfulness.

Christ comes precisely because when we humble ourselves thus and stand stripped of all our own defenses, we desperately need a God of mercy and forgiveness.

Receiving him with empty hands standing stripped of all defense, we shall not be sent away in disappointment. As "he hath filled the hungry with good things," so he fills us with himself.

The miracle of Christmas is the fact that God gives himself to us, not some gift that can be thought of apart from himself. Nothing less than God's own life is offered to our existence.

So, as Christianity begins low, our faith also has a lowly start in the emptiness of a repentent heart. And as Christianity rises to great heights so the Christian hopes to be lifted up in glory to the City of God on high.

—Joseph B. Mohr

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# Our Brothers' Keeper

by C. FRANKLIN KOCH

**Author**

Since February, 1940, the Rev. C. Franklin Koch, D.D., has been executive secretary of The Board of Social Missions of The United Lutheran Church in America. This Board supervises evangelism, inner missions, social action, and disaster relief — which covers almost the whole gamut in which the Christian can manifest that he is his brothers' keeper.

Before coming to The Board of Social Missions Dr. Koch served as associate pastor of Kountze Memorial Church, Omaha, and as pastor of First Church, North Platte, Nebraska, Trinity Church, Sioux City, Iowa, and St. Paul's Church, Richmond, Indiana.

Dr. Koch was graduated from Pacific University, Oregon, attended the University of Oregon Law School for three semesters, was graduated from Hamma Divinity School, 1915, and did post-graduate work at the Northwestern University and Garrett Biblical Institute, and Union Theological Seminary. He received an honorary degree from Wittenberg Colleg in 1937.

EVER SINCE Cain snarled back at God, "Am I my brother's keeper?" God has been trying to teach men that the answer is, "I am." Trace the history of God's dealings with his people and see how first in the family, then in the clan or tribe, and later in the nation, he encouraged men to recognize their responsibility for their brothers. (Read the accounts of Abraham's plea for Sodom, Reuben's plan for the safety of Joseph, and Joseph's provision for his father and brother.)

## Clear Commands

The Ten Commandments set forth not only man's duty toward God but also his responsibilities to fellow men

**Editorial Committee**

Arthur H. Getz, chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock S. M. Brock. Topics prepared under the auspices of The American Federation of Luthera Brotherhoods.

**Aims**

1. To reveal that God always intended ma to show concern for his brothers' welfare.

2. To show that the only avenue we hav for serving God is through service to ou fellow men.

3. To show that, inspired by Christia ideals, other agencies than the church ar acting as their brothers' keeper.

4. To lay foundations for accepting respon sibility for our brothers in the many areas o life that will be studied during the year.

These relations are not solely negative. Luther caught the true import of the commandments when in his explanations he stressed the positive duties equally with the negative. One example will suffice. "Thou shalt not steal." What is meant by this commandment? "We should so fear and love God as not to rob our neighbor of his money or property, nor bring it into our possession by unfair dealing or fraudulent means, but rather assist him to improve and protect it."

Many of the invectives of the prophets were directed against those who oppressed the poor, who forgot the widows and the orphans, who were unmindful that God's requirement was a life of justice, mercy, and humility (*Amos* 2:6-8; *Micah* 6:6-8).

When Jesus came to expand the teachings of the Old Testament and give them new breadth, he said that all the law and the prophets (the teachings of former generations) were summed up in the two commandments, "Thou shalt love the Lord thy God - - - thy neighbor as thyself" (*Matthew* 22:35-46; *Luke* 10:25-28).

---

**Worship**

**Hymn:** "May We Thy Precepts Lord Fulfill" No. 269 C. S. B., or No. 281 P. S. H.
**The Brotherhood Order of Service**
**Scripture:** Matthew 25:31-46
**Prayer:** Collects No. 5 and No. 18 C. S. B.....
**Special Music**
**Hymn:** "The Son of God Goes Forth to War" No. 383 C. S. B., or No. 291 P. S. H.

**Topic**

**Hymn:** "Lord, Dismiss Us with Thy Blessing" — No. 431 C. S. B., or No. 317 P. S. H.
**Prayer, including the Lord's Prayer**
**Benediction**
**Business**
**Fellowship and Refreshments**

Such teachings of Jesus as the Parable of the Good Samaritan (*Luke* 10:25-37) and the Parable of the Last Judgment (*Matthew* 25:31-46) show that Jesus equates service to one's brother as service to himself. The Epistle of James 2:14-20 and *I John* 3:13-18 show clearly that without a concern for our brothers' welfare our declarations of love for Jesus are like a noisy gong or a clanging cymbal. (Read *I Corinthians* 13)

**Brotherhood in the Church**

The early church began as a brotherhood — one in which the resources of the disciples were put into a common treasury from which the needs of all were supplied (cf. *Acts* 4:32-37). As Paul went across Asia Minor and into Europe he laid the foundation for Christian sharing with others by receiving offerings for distribution among the poor in Jerusalem (*Acts* 24:17; *I Corinthians* 16:1-4).

It is easy for us who live in a time of such marvelous technological advancement to forget the debt we owe to those who in the centuries past, under difficulties which we can scarcely comprehend, laid the foundations of the institutions upon which we daily depend. It would be enriching to trace back to their beginnings some of the institutions which we are inclined to think of as products of our day and generation. Here are a few: hospitals, public education, social welfare, (care of orphans, widows, the aged, infirm), missions, sanitation, freedom for workers, protection of women.

The Christian principle of brother-

hood played a large part in the development of all these and other institutions and movements which we consider modern. In fact many of them were cradled in the Christian church.

### Brothers' Keepers Today

We are expressing our Christian responsibility for fellow men today in many areas — imperfectly often, and sometimes with a tinge of selfishness. Here are a few examples:

### Internationally

We, along with other nations, followed World War II with UNRRA, one of the most unselfish examples of international sharing to be found in history. It stressed the underlying principle of the responsibility of the "strong" for the "weak."

The United States of America followed UNRRA with the Marshall Plan — again unselfishly conceived and inaugurated. Without a doubt it was a large factor in preventing the collapse of a number of West European nations. A similarly conceived plan is that known as Technical Assistance to Underdeveloped Countries, or Point IV. It has greater possibilities for building world unity and restraining communism than all the billions we are spending for armaments.

### Nationally

Can we forget politics long enough to examine some national steps which, despite imperfections, have grown out of concern for our brothers' welfare? Some of these are public housing and social security, including old age assistance, old age pensions, aid to dependent children, unemployment insurance, and public health measures. Because evils have crept into some of these, let us not "throw the baby out with the bath" but as citizens strive to overcome their weaknesses. Perhaps our most necessary step is to elect officials who have the stamina to resist pressure-groups and unfair practices.

### Lutheran World Action

One opportunity to show that we realize we are our brothers' keeper came to us through Lutheran World Action. The folder, "Building Bridges," states that since 1939 Lutherans "gave 28 millions in cash and 14 millions in contributed goods through Lutheran World Relief." That makes a total of $42,000,000. This sounds like a vast sum, but it was small in comparison with the need. Yet God has blessed the "loaves and fishes" and accomplished much through these gifts.

What would have happened to Lutheran "orphaned missions" if aid had not been available through LWA? Thousands of souls have been conserved for Christ and his church and the unity of the church was revealed as the American churches assumed this responsibility.

Or think of the service rendered to our men and women in the armed forces during World War II, and now again as men are drafted and women volunteer. Members of your own congregation can tell what Lutheran Service Centers meant to them. $350,000 of the LWA budget for 1952 was ear-marked "Ministry to Armed Forces."

### American Missions

From 18 to 22 million Americans move each year. Many move to locations near new or expanded industrial plants. Whole new housing developments are being built. And what about the church and spiritual life of the families who are relocating? Not only must the church be planted in the old sense of that familiar phrase, but it must be planted and nurtured in these new communities if America is not to become pagan.

Through its Commission on American Missions our National Lutheran Council churches are following these newly moved members. This commission earnestly seeks to let these people know that the church does care about their souls. It is our demonstration that we are our brothers' keeper.

### Lutheran Welfare or Inner Mission Societies

A distinct contribution which our Lutheran churches are making to communities is through Lutheran Welfare or Inner Missions Societies. Their activities are almost unbelievably varied. The National Lutheran Statistical Handbook for 1950 lists these activities as follows: family welfare, child welfare, child care and placement, health service, summer camp, youth guidance, settlement or neighborhood house, religious education, thrift shop, industrial mission, gospel mission, radio evangelism, institutional visitation, service to prisoners, hospice or residence club, information bureau, employment bureau, housing bureau, training of students or volunteers, others.

The fact that such services are engaged in by your church reveals that there is a consciousness in the church that we are our brothers' keeper. It should call forth from us a more generous response to the financial appeals of such societies. Truly they are engaged in works of serving love for Jesus' sake!

One vital contribution which Christians can make to welfare agencies, whether church-related or not, is to accept membership on their boards. Of course that will take time and energy, but such service is a part of the stewardship of life which we owe to our brothers since we are our brothers' keeper.

### Evangelism

Is not evangelism the very heart of being our brothers' keeper? Certainly no responsibility laid upon us as Christians can equal that of witnessing to others God's boundless love to us in Jesus Christ. We must be witnesses not only because he commanded it (*Matthew* 28:19-20) but even more because of our heart-felt appreciation of our redemption through the merits of Jesus, our Lord.

As members of the household of faith we should also seek out the careless, the indifferent, and the lapsed members, and help them by the power of the Holy Spirit again to find their places in the church as members of the body of Christ.

If we have no zeal for evangelism we can hardly hope to fulfill our stewardship toward our brother.

### For Discussion

Discuss the questions listed under

"My Responsibility," the assignment for this topic. Be sure to make use of those to whom these assignments were made in advance.

2. Study the history of the welfare agencies nearest you. How many are church-related? How can members of the Brotherhood use these agencies as a means of discharging their duties as their brothers' keeper?

3. What is your church doing to help solve the problem of delinquency? Do your courts have a trained probation officer to work with first offenders and juveniles? If you have a Lutheran Inner Mission Society, do its workers cooperate with the courts in rehabilitating youth and adults? What can your Brotherhood do about the problem of delinquency?

4. We get little thanks for the billions we have given abroad. What right have these nations to expect us to support them?

5. Why must the church support welfare agencies doing work parallel to, if not duplicated by, public agencies supported by taxes?

**Suggestions for Action**

1. If there is a DP family in your congregation or community, invite the man to your Brotherhood meeting and ask him to tell what the new chance for life in America means to him.

2. Project the film, *Answer for Anne*. It may be obtained from Lutheran World Action, 50 Madison Avenue, New York 10, New York.

3. If there is need for a "fresh-air camp" in your community, lay plans to sponsor or support such a camp in cooperation with Brotherhoods of other Lutheran congregations or other groups in your church or community.

4. In cooperation with your pastor, church council, or other authority, lay plans for vigorous support of LWA during the current year. Throw the full support of your Brotherhood behind this cause and try to raise not merely your quota but double or triple your quota.

5. In cooperation with your pastor, ararnge to invite a returned missionary to speak at a Brotherhood meeting, or better still, at a congregational gathering, to describe the way in which you, through missions, are fulfilling your obligation as your brothers' keeper.

6. Take whatever steps are necessary to establish a year-round program of evangelism in your congregation in order that you may discharge the task of being your brothers' keeper.

**These Influence Our Lives**

**Assignment for the Second Meeting**

Christians have long declared that the family is the basic unit of society — that even the church is dependent upon our families. But the family group is no longer the closely knit unit it once was. Countless community agencies and forces are exerting a profound influence upon the home and its members — some for good, some for evil. Which are the constructive community agencies and forces which are influencing the families where you live? Which are the destructive community agencies and forces which are influencing lives where you live? What can Brotherhood men do about these agencies and forces? These are some of the questions that will be discussed at the next Brotherhood meeting.

In order that Brotherhood men might adapt the topic material to their own local situations, committees should be appointed to make the following investigations and bring in reports:

1. List the community agencies that have a constructive influence upon the home and its members.

2. List the community agencies that have a destructive influence upon the home and its members.

3. Investigate the approximate percentage of church members who voted at the last election.

4. What percentage of those who hold public office in your community are active members of a Christian church?

**MEMORIAL PAINTINGS**

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## Canada News Briefs

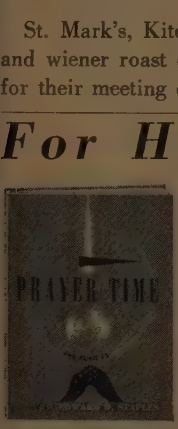
St. John's, Waterloo, held their first meeting of the fall season on Sept. 10, with 45 men in attendance. Lester Timm and Walter Niergarth led in devotions. Pastor A. L. Conrad introduced the speaker, Dr. J. H. Rebble, president of the Canada Synod, and official delegate to the Lutheran World Federation, who spoke on his recent trip, giving an interesting account of his travels and telling of the wonderful results of Lutheran World Action and what it did for the Christians of Europe. These same people gave great hospitality to the delegates and visitors during their stay at the convention.

St. Mark's, Kitchener, had a corn and wiener roast on Kaufman's flats for their meeting on Sept. 8, with 80 present. William Timm and Fred Hammer led the group in a game of twenty questions, followed by a sing song, and refreshments.

St. Stephen's, Kitchener, had the Brotherhoods from the twin cities worship with them at their Brotherhood night in connection with the dedication of their new church building. Rev. Norman Berner spoke on the theme, "Rise up, O men of God". Following the service, the men representing the seven congregations enjoyed an hour of fellowship in the church basement, with Ernest Miller, president of St. Stephen's Brotherhood, as chairman. Carl Ott and his three daughters entertained with musical selections on the xylophone, accordian and piano, after which refreshments were served.

—Samuel Weicker


*For Homes with Children*

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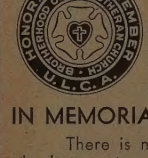


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### Illinois

The Illinois Synod Brotherho convention was held on Nov. 8 and in St. Mark's Church, Washingt Ill., the Rev. Carl D. Kammeyer, p tor. The address at the fellowsh banquet was made by Dr. Harold Lentz, president of Carthage Colle

**Will America be Another Rome?**

*ritual Revolution.* By Pierce Harris. Doubleday. $2.75. 191 pages. Modern America is guilty of most the follies that accompanied the wnfall of ancient Rome: increase in orce and broken homes; high es and reckless spending; quest excitement, leading to moral inerence; increasing political pres- e for armaments, with blind disre- d for destructive elements within nation. However, there is one sigcant difference between modern erica and ancient Rome: we are guilty of a decline in religion.

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A spiritual revolution is still posle. It is not too late to repent. We l have a way out.

●

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